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into clans and the nickname into a totem. This, however, is not certainly known to have occurred. In the few cases where tribes appear to be in process of becoming totemic it is unfortunate that no nicknames involving animals appear. In all such cases a local designation is used side by side with a characteristic totem or crest which seems to be in process of replacing it, and this latter is evidently already religious in character, connected with the animistic views of nature common to all our primitive tribes.

It is unfortunate that Mr Lang had been unable to use more information from American sources. Undoubtedly we have employed terms on this side of the Atlantic with greatly varying significance, and this is often deplorable. Our failure to use a hard and fast terminology, however, is due largely to the fact that we do not find the hard and fast divisions which English theorists postulate. But even allowing for these troublesome terminologies we cannot believe that the descriptions accompanying them would have left Mr Lang altogether in doubt regarding some of the social phenomena which present themselves here. There is sufficient material in print, for instance, to set him right regarding inheritance of property in a maternal stage of society, and other bits of information to be gleaned here and there—such as a total absence of clans in half the continent of North America and their presence in the most advanced tribes—which we would cordially commend to him.

JOHN R. SWANTON.

*The Nabaloi Dialect.* By OTTO SCHEERER. *Department of the Interior. Ethnological Survey Publications.* Vol. II, part 2. Manila: Bureau of Public Printing, 1905. Pages 83-178; pl. 61-85; 6 figures.

This work, together with an account of the Bataks of the island of Palawan, by Edward T. Miller, completes Volume II of the Publications of the Ethnological Survey for the Philippine Islands. It is welcomed by everyone interested in Philippine anthropology as an important contribution to our knowledge of the primitive tribes of the archipelago, and by students of comparative philology as an interesting addition to our knowledge of the Malayan dialects of the Philippines.

Mr Scheerer was requested to make a complete study of the Ibaloi people of northern Luzon; but circumstances permitted him to perform only a part of the task assigned him—a single chapter of general information relating to the people, in addition to twenty-nine schedules, which were designed to include an extensive vocabulary of their dialect. He prepared a paper, while in Japan, on the Nabaloi dialect, giving an account of the pronunciation, together with lists of the parts of speech,

tables of verbs, short phrases illustrating the syntax of the language, examples of the idiom as illustrated by dialogues, and also a few notes on Nabaloi songs and music. These notes were edited by Dr Merton L. Miller of the Ethnological Survey, and were revised by the author, who added to them a translation of an account of an expedition made against the Ibaloi by Spanish troops in the year 1829.

The illustrations of the work are from excellent photographs by the Honorable Dean C. Worcester, who requested Mr Scheerer to write the paper. They consist of landscapes illustrating the physical features and agriculture of the country inhabited by the tribe, their dwellings, baskets, musical instruments, tools and household utensils, and portraits of the people performing their daily tasks. There is also a sketch-map showing the location of the territory in which they live.

The tribe discussed is not known by a special name. The people composing it have been designated as Igorotes of Benguet, or Benguetanos, to distinguish them from the Igorotes of Tinglayan, Bontok, and other provinces. The name Igorot, or Igotot, was used originally by the Tagalogs to designate the mountain tribes of Malayan origin of northern Luzon. It did not include the Negritos. Its derivation is from the Tagalo *golot*, 'sierra,' 'mountain chain'; *i-golot* signifying literally 'mountaineer,' or 'one who dwells in the sierra.' The people themselves make use of this name only in speaking to strangers, in distinguishing themselves from the civilized or Christian tribes. To distinguish themselves from the neighboring mountain tribes they call themselves Ibaloi, and their language the Baloi, or Nabaloi. Their home is in northern Luzon, surrounding Baguio, the present capital of the province of Benguet. The number of individuals composing their tribe is between 12,000 and 15,000. Rumors as to Chinese intrusions among them and of Chinese influence on their language are silenced by the author, who shows conclusively that the language spoken by them is purely Malayan. Although having certain peculiarities of pronunciation and idiom, it must be classed with the other dialects of the Malayan tribes of the archipelago, the principal of which are the Tagalo, the Bisayan, the Pampango, and the Ilocano. Mr Scheerer considers the dialect to be composed of three elements — Pangasinan, Ilocano, and "a third which may be genuine Nabaloi or which will more probably dissolve itself again upon further examination into various components." Pangasinan and Ilocano words which have been incorporated into the dialect have become modified according to the pronunciation of the tribe, who have a tendency to change initial *d* into *ch*, *l* and *r* into *d*, and to precede the sound of *ua* or *oa* (like the English *wa*) by *g*, thus converting *darayan* (banana) into

*charayan*; *Manila* into *Manida*; *lupa* (face) into *dupa*; and *oala* or *uala* into *guara*. Another tendency is to precede the sound of *y* by *d*, giving to it very much the sound of the English *j*, as in the word *kabadyo* (horse) from the Spanish *caballo*. These peculiarities are of very great interest to the reviewer, since they are also characteristic of the Chamorro language of Guam. Words transformed from their common Malayan form to accord with the genius of the Nabaloi dialect in some cases becomes identical with corresponding words in the language of the Chamorros, as in the case of *chalan* (road) and *uchan* (rain). To express the guttural sound of the German *ch* the author uses the letter *x*, so that the Malayan *laki* (male), which becomes in the languages of Guam and Madagascar *lahi* or *lahy*, and in the Nabaloi *dahhi*, is written “*daxi*.”

As in all languages of this family there is confusion between certain vowel sounds. It is often difficult to determine whether a certain sound should be represented by the letter *u* or by *o*, or whether by *i* or *e*; and as different authors are apt to select different vowels for expressing the same sound, greater discrepancies appear in parallel vocabularies of the various dialects compiled by different writers than would be the case if they were reduced to a common phonetic system; just as the use of *x* for the guttural sound causes an apparent difference between a word in which it is used and a word of the same pronunciation in which the sound is indicated by the Spanish *j* or the German *ch*.

An examination of the lists of words presented by Mr Scheerer determines at once the relationship of the Nabaloi dialect. Such primitive words as *dangit* (sky), *bato* (stone), *chalan* (road), *apui* (fire), *asok* (smoke), *asin* (salt), *dima* (hand), *tangida* (ear), *mata* (eye), *susu* (breast), *mimi* (urine), *kuto* (louse), would be recognized at once by Polynesians as well as by Malaysians and natives of Madagascar as similar to corresponding words in their own languages. Other features common to all these languages is the practical identity of the personal pronouns, even to the two forms, inclusive and exclusive, of the plural of the first person; the identity of the numeral system, which is decimal, and even of the names of the numbers; the formation of demonstrative pronouns from adverbs of place (‘here,’ ‘there,’ ‘yonder’); the absence of a copulative verb ‘to be’ and the use, instead of predicative nouns and adjectives, of denominative verbs, such as ‘to-be-good,’ ‘to-be-a-friend’; and, lastly, similar peculiarities of certain idioms, such as the expressions ‘who is your name?’ instead of ‘what is your name?’ and ‘what was his saying?’ instead of ‘what did he say?’

Other features of the dialect as presented by Mr Scheerer separate it at once from the Polynesian sub-family of the languages and group it

with the other Malayan dialects of the Philippines, the language of Madagascar, and the Chamorro language of Guam. The most striking of these similarities is the use of particles combined with primitive words or roots to form derivatives of various shades of meaning, not only in the form of prefixes and suffixes, as in the English words 'beloved' and 'lovableness,' but as infixes into the body of the primitive word itself. Thus by inserting the particle *in* into the word *bulan* (moon) before the tonic vowel, we form *binudan* (monthly); and in the same way from *kalbig* (strike) we form *kinalbig-mo* (literally, 'your-striking'), you struck. Another distinguishing peculiarity is the use of possessive suffixes in place of separate possessive pronouns; as, *taad-ko*, knife-mine; *balet-mo*, house-thine; *kabadyo-to*, horse-his; *chalan-tayo*, road-ours (yours and mine); *abong-me*, hut-ours (theirs and mine); *ama-dyo*, father-yours; *asu-cha*, dog-theirs. These possessive suffixes are used not only with nouns, but with certain forms of the verb as well. They are common to all the languages of the sub-family, including the Chamorro, Malagasy, and Philippine languages, and are also found in certain languages of the Melanesian and Micronesian islands, and in the endings of the Polynesian pronouns; as *ta-ku*, or *to-ku* (New Zealand), my; *ta-na*, or *to-na* (New Zealand), his, in which *to* and *ta* may be considered as particles signifying ownership or belonging, followed by the possessive suffix, just as in the Chamorro the independent possessives *iyo-ko*, my belonging (used with names of inanimate objects), and *ga-ko*, my belonging (used with animals) occurs, and in the same manner *iyo-mo*, *ga-mo*, thy belonging; and *iyo-ña*, *ga-ña*, his belonging.

Among the derivative words which are characteristic of the Philippine sub-family are those formed by adding the particle *an* to the root and signifying locality, or the place of an action. Thus, from *tungau*, sit, we form *tungau-an*, sitting-place, or seat; from *inum*, drink, *inum-an*, drinking-place, or spring; and from the Spanish *escuela*, school, *eskueda-an*, school-house, or school-place. When an action is implied, the derived noun also takes a verbal prefix *pan* or *pang* (corresponding to the Chamorro particle *fan*, which is used in the same way); as, *pang-ala-an*, getting-place, in the sentence *Twai i pang-ala-an-mo ni kiu?*, 'Which (was) the getting-place-yours of the wood?' that is, 'Where did you get the wood?'

Only a few more features of the Nabaloi need here be mentioned to further illustrate its relationship to other members of its sub-family. Instead of an indefinite article it uses the numeral *saxei* (one). The definite article, *e*, or *i*, is identical with that of the Chamorro, and like the Chamorro and the Philippine languages it possesses a personal article

*si*, which is used before the names of persons and of relationship. Its use in the Nabaloi is carried farther than in many kindred dialects, however, since it takes the form of a prefix to personal pronouns, as *sikak*, from *ak* (I); *sikam*, from *ka* (thou); *sikato*, from *to* (he). It is probably identical also with the prefix to the interrogative pronoun *sipai*, who. The verb *guara*, 'there is' or 'is there' (Fr. *il y a*, or *y a-t-il*), is identical with the Chamorro *guaha*, and is used exactly in the same way; as, *guara chanum*, 'is there water?' (Chamorro, *guaha hanum?*). And it is also used to express ownership in the absence of a verb 'to have'; which may be likened to the expression 'there-is belonging-to-me a cow,' for 'I have a cow.' In the negative *anchi*, 'there is not,' the last syllable *chi* is without doubt to be identified with the Chamorro negative *ti* (not) and the Madagascar *tsi*, which occurs in the Bontok dialect as *di* and the Tagalo as *di*. It is interesting to find in the Tagalo that the sense of *guara* (which takes the form *uala*) is reversed, signifying 'there is not,' instead of 'there is' — a change from the original meaning, perhaps, after the manner of the French *jamais*, 'ever,' which when used alone signifies 'never.' The use of a ligation, or connecting particle, though not so frequent as in the Tagalo and Chamorro, is found in the examples furnished by Mr Scheerer; thus we have *saxeï a tóo*, one person; *aának a kurab*, blind child; *iman a balei*, that house; *achaxel a tóo*, many people, in which a may be regarded as a ligation connecting the adjective with the noun.

In the Nabaloi preposition *chi* (at, in, on) may be recognized the Chamorro *gi*; as in the phrases *chi chanum* (Chamorro *gi hānum*), 'in the water'; *chi chalan* (Chamorro *gi chālan*), 'on the road'; *chi balei* (Chamorro *gi gima*), 'at or in the house.' This preposition is without doubt identical with the *ki* of Tonga and New Zealand, which in Samoan and Hawaiian becomes *i*. It is the Malayan *di* and is used as in the Malayan for forming compound adverbs and prepositions; as *chi inaitapou*, 'on top,' 'upon' (Chamorro, *gi hilo*; New Zealand, *ki runga*; Samoan, *i lunga*; Hawaiian, *i luna*; Malayan, *di atas*); *chi inaidiung*, 'below,' 'underneath,' 'on the lower side'; *chi pinaidaem*, 'within,' 'on the inside'; *chi inaidingeb*, 'behind,' 'in the rear.' Combined with the demonstratives *iai* (this), *itan* (that), *iman* (yon), this preposition forms the adverbs of place *chiai* (here), *chitan* (there), *chiman* (yonder).

The examples of verbs do not show the use of reduplication of syllables to express tense or duration of time, which is so characteristic a feature of the Chamorro and Tagalo. Other features of the verb, however, indicate that it is used very much as in other dialects of the Philippines. Such are the presence of a causative particle, the use of distinct

forms of the verb in cases where the subject is the principal idea to be conveyed and where the object is to be emphasized; and a difference also in the form of the verb if it has a definite object or an indefinite or vague object.

An understanding of the use of the verbal forms is aided much by Mr Scheerer's examples; but it must be admitted that these would not afford an adequate introduction to the intricacies of the subject unless one were familiar with the grammar of Tagalog or other Philippine dialects. In studying a language of this kind one is always to be grateful for as many simple, concise sentences as possible as illustrations of its grammatical features. Such sentences should be gleaned from natives themselves and rendered literally with a verbatim translation, if possible. Tabular forms suggest artificial constructions. The author labored under the great disadvantage of having to prepare his work for publication in Japan, far remote from the people of whose language he writes, and with no subsequent opportunity to verify doubtful points which must have arisen.

Mr Scheerer, in concluding the introduction to his very interesting and valuable paper, calls attention to differences in the dialects of neighboring communities, which must necessarily cause discrepancies between vocabularies compiled by different authors. To him belongs the credit of being the first to introduce the Nabaloï dialect to writing, though he modestly protests that he has cut only a narrow trail through the jungle of the hitherto unexplored territory, which he hopes will be the means of facilitating further investigation.

WILLIAM E. SAFFORD.

*The Aboriginal Pipes of Wisconsin.* By GEORGE A. WEST. (*Wisconsin Archaeologist*, published by the Wisconsin Archaeological Society, vol. iv, nos. 3, 4, Milwaukee, April-August, 1905.)

This monograph will be welcomed by all American archeologists as a valuable addition to our present knowledge of the distribution of Indian pipes in the United States. The specimens illustrated, of which there are more than two hundred, comprise both historic and prehistoric examples. Metal tomahawk pipes of every known type are represented, and those of metal of the trade type are shown to be quite numerous, as are the Sioux type of stone pipes, many of which are inlaid with lead. The known area of the Micmac or "keel-base pipes" is shown to extend throughout Wisconsin, and the same may be said of the disk pipe. The author illustrates a number of specimens of what he designates "handle pipes," apparently a type distinct from any pipe heretofore described. These are provided with a distinct handle extending below the bowl, and are apparently so made as to protect the hand from the heat of the burning tobacco.

J. D. MCGUIRE.